

CONFIDENTIAL.

SELECTIONS
FROM THE
VERNACULAR NEWSPAPERS

PUBLISHED IN THE PANJAB,

NORTH-WESTERN PROVINCES,

OUDH, CENTRAL INDIA, AND RAJPUTANA.

Received up to 4th October, 1881.

POLITICAL.

The *Astáb-i-Panjáb* of the 30th September, referring to the Amir Abdul Rahman Khan's victory and to Aiyub Khan's flight to Herat, expresses satisfaction that the civil war in Afghanistan is at an end and further bloodshed has been avoided. The *Astáb* is of opinion that the Amir should follow up his victory by pursuing Aiyub Khan to Herat. If this is done, Aiyub will be easily compelled to tender submission or to fly to Persia. But if he is allowed to remain undisturbed for some time at Herat, he will soon be able to collect some troops, and then it will be somewhat difficult for the Amir to expel him from Herat, and there will be constant fear of his re-attacking Kandahar.

The Amir Abdul Rahman Khan and Aiyub Khan.

GENERAL ADMINISTRATION.

The *Koh-i-Nár* of the 28th September, in an article entitled "Who is the Real Instigator of the Multan Riots?" remarks that neither the Hindus nor the Musalmans are chiefly to blame. The riots are due to the want of administrative ability on the part of

The Multan riots.

Circulation,
490 copies.

the district officers. If they had adhered to their own orders, these riots, which are so damaging to their reputation, would never have occurred. When they had once given permission to the Hindus to increase the height of their temple of Prah-ladpuri to a certain extent, they should not have themselves cancelled the permission on account of the remonstrances of the guardians of the tomb of Bahawalhaq. If they had firmly carried out their orders, both the Hindus and the Musalmans would have been convinced that the agitation of imaginary grievances would be useless, and neither would the former have had the courage to apply for permission to open their own meat shops nor would the latter apply for permission to sell beef inside the town. But it is to be regretted that our officers allowed themselves to be mere puppets in the hands of the two factions and yielded to the pressure brought to bear upon them by either faction. The conduct of the Deputy Commissioner has been such from the outset as would lead one to suspect that he was partial to one of the two factions. The Hindus were given frequent opportunities of imagining that he was more favourably disposed towards the Musalmans; on the contrary, the Musalmans too appear to have been dissatisfied with his conduct. He showed little wisdom in putting a stop to the raising of the Prah-ladpuri temple in consequence of the protests of the guardians of the tomb of Bahawalhaq. The guardians of the tomb said that the proposed increase in the height of the temple would be a dishonour to the tomb. Nothing could be more preposterous than such an objection. Perhaps no church, whose steeple should be higher than the tomb in question, can now be built at Multan, nor can the British flag be raised on the fort at Multan, because such things would be a dishonour to the Muhammadan saint! Bahawalhaq belonged to the Sufi sect of Muhammadan devotees, which is famous for its humility. He would consent to an ordinary person being placed higher than himself. Humility, and not pride and stubbornness, should

also characterise the guardians of his tomb. The district officers themselves cancelled the orders which they had given about the Prahladpuri temple in consideration of a frivolous objection, preferred by the guardians of the tomb, which was incompatible even with their own creed. This naturally induced the Hindus to imagine that the officers were partial to the Musalmans. They now determined to do something unpleasant to the Musalmans. Accordingly they applied to the officers for permission to establish their own mutton shops contrary to all custom. The officers should have taken a warning from this application and permitted the Hindus to complete the dome of their temple. If they had done this, the Hindus would have withdrawn their new application of their own accord. But they were too careless to note this warning. The Hindus succeeded with great difficulty in obtaining permission for the establishment of their own mutton shops. This confirmed their suspicion that the local authorities were partial to the Musalmans. When the Hindus were allowed to establish their own mutton shops, the Musalmans asked for permission to sell beef in the town without any restriction. Mr. Roe did not allow them to open new shops, but he still permitted them to sell raw beef at those shops where cooked beef was already sold. This shows that, although he has been in India for many years, he has not yet acquired an insight into the character of the people. They love their religion more than their lives. Fanaticism leads to great excesses, and the Government itself is unable to check this fanaticism. Perhaps Mr. Roe is not aware that the suspicion, entertained by the native troops, that the cartridges were greased with the fat of pigs and kine was one of the chief causes of their mutiny in 1857. He should have had the sagacity to know that the Hindus and the Musalmans were asking for new privileges, not for the sake of the convenience which the privileges would give them, but with the object of using them as a means of teasing each other. The permission granted by the Deputy

Commissioner for the sale of raw beef at the bakers' shops supplied the Musalmans with a good means of outraging the feelings of the other faction. The butchers brought beef uncovered into the town by those streets where the Hindus live, and loudly declared that any one could have it at 2 *pice* a *seer*. The Hindus could not bear such an outrage. Even angels could not bear it. If the Deputy Commissioner was determined to give effect to his royal will, even though this would outrage the feelings of the Hindus, he should have adopted measures for the prevention of a disturbance. Even when an ordinary criminal is hanged within the walls of a jail, at least thirty men are posted round the gallows with loaded guns. Outraging the feelings of fifty thousand Hindus in the way above referred to was no insignificant affair. The day on which the Deputy Commissioner intended to outrage the feelings of the Hindus through the Musalmans, he should have posted two rows of troops throughout the streets in the town in order that the Hindus should not create riots. If the butchers were allowed to hawk beef for a fortnight throughout the town with the troops posted in the streets, the Hindus would have become accustomed to the outrage. But, of course, the Deputy Commissioner did not care to take all this trouble. On the first day when the butchers brought beef into the town, hawking it for sale, the Hindus closed their shops in anger and went outside the town. The Deputy Commissioner should have inferred from this what were the feelings of the Hindus and adopted measures to prevent the impending storm. Had a native officer been in charge of a district and had he committed such mistakes, he would not only have been dismissed, but the royal ire would have burnt him to ashes long ago. The shops have been closed for one week, and it is very discreditable to the Deputy Commissioner that he has not yet been able to have them re-opened. The labourers, who live from hand to mouth, must be starving owing to the suspension of trade. The shop-keepers should be compelled by force to re-open their shops. It is difficult to

realize why the officers have placed themselves as mere puppets into the hands of the mob. It is beyond the shadow of a doubt that the Deputy Commissioner did a great wrong to the Hindus in giving the Musalmans a means of outraging them. This led to the riots. The Hindus were obliged to do what they did. It is strange that the eyes of the local authorities are not yet opened, and they still regard the Musalmans as innocent. True they brought beef into the town with the permission of the Deputy Commissioner, but the way in which they brought it was an abuse of their privilege. The Panjáb Government should not readily believe the reports of the district officers of Multan in regard to the late riots. European officers are generally very obstinate in their opinions. If they once come to consider a man to be guilty, they continue to consider him to be so to the last, although he is quite innocent. Similarly, however wicked a man may be, if they once think him to be a good man, they always think him to be so.

The editor, in a supplement to the above paper, states that the strictures made by him in the above article in regard to the conduct of the local authorities were generally based on the statements of his Multan correspondents, which were published in the issue of the 24th September. Some of their statements, such as those relating to the alleged carelessness of the district officers, their alleged partiality to the Musalmans, &c., have turned out to be utterly false. The editor regrets having made those strictures and expresses satisfaction that excellent measures are now being adopted by the officers to settle the dispute between the two factions.

The same paper states that coins of different weights and values are in use in different native states, and this is a source of great inconvenience and loss to traders. The writer has personally seen that in Central India the silver coins of one state are at a discount in another state, even though the coins of

the two states are equal in weight. The rate of discount simply depends on the sweet will of the shroffs. The silver coins of native states are generally very small and thick, and therefore in the case of these coins, a genuine coin cannot be easily distinguished from a counterfeit one by its sound. The shroffs make holes in these coins in order to test them, but still they are sometimes deceived. About four or five years ago the zamindars palmed off lakhs of counterfeit rupees on the Nizam's treasury at Aurangabad in payment of land revenue. The native chiefs should stop their mints and introduce the use of Government coins in their states. The Government should pay them a yearly allowance as compensation for the loss they may suffer from stopping their mints. Moreover, in order to convince them that the Government has no intention of depriving them of their right of having a mint, each native chief may be allowed to issue some hundreds of coins at the time of his accession to the throne in commemoration of this right. If the native chiefs do not agree to this, they should be required to procure mints like those of the Government of India and issue uniform coins, exactly equal in weight, value, and size to the coins of the Government of India. The coins of each state should of course bear the name of that state.

The same paper publishes the memorial which the educated natives of Rawal Pindi have submitted to the Government of India, protesting against the raising of the Panjáb University to the full status of a University.

Circulation,
250 copies.

The *Mitr Vilás* (Lahore) of the 26th September has a long article on the Multan riots, argues that the Deputy Commissioner is chiefly responsible for the riots, and states that he cannot be too severely punished for the offence. Soon after the riots at Bahawalpur, the Musalmans at Multan began to sell cooked beef inside the town. The Hindus protested against this and

told the Deputy Commissioner that it was opposed to treaty stipulations, but he did not listen to them. The Musalmans even told the Hindus that they would make butchers give beef with mutton to the Hindus. On this the Hindus ceased to buy mutton from the butchers and asked for permission to establish their own mutton shops. The Deputy Commissioner should have sent for the leaders of the Muhammadan community and advised them to put a stop to the quarrel. The butchers should have been warned to sell pure mutton to the Hindus. If the Hindus still persisted in opening their own mutton shops, he should have quietly granted them permission to do so. But he did not do so. The permission was granted by the Panjáb Government on appeal. It was a mistake that the Government sent a reply direct to the Hindus. Orders should have been communicated to the Deputy Commissioner, and he should have had the shops quietly opened through the subordinate native officers. When the Hindus received orders from the Panjáb Government on the subject, they thought that they had won a great victory over the Musalmans and were puffed up with pride. This incensed the Musalmans. In the meantime arose the difficulty about the Prahladpuri temple. The military authorities gave permission to the Hindus to raise the temple, but the Musalmans said that the raising of the temple would dishonour the tomb of Bahawalhaq, which is situated near the temple, and consequently the Deputy Commissioner prohibited the Hindus from raising the temple. The beef difficulty again came to the front. The Musalmans hitherto brought beef into the town only by one gate, and it was cooked and sold at particular shops. They now asked the Deputy Commissioner to allow them to bring beef into the town by all the gates and to sell raw as well as cooked beef. He consulted the Hindus on the subject, and they protested against it. But he foolishly acceded to the wicked request of the Musalmans. The Deputy Commissioner permitted the Musalmans to bring beef covered, but they

brought it uncovered and hawked it in the streets for sale. When beef was first brought into the town in this way on Monday, the Hindus closed their shops. Some of them went to the Deputy Commissioner and begged him to put a stop to this new practice: but in vain. When the butchers again brought beef into the town on Tuesday and hawked it, the Hindus beat them, and this led to riots. When the quarrel took place, some Musalmans went to the Deputy Commissioner and reported the matter to him. He replied that they also should do what they pleased! On Wednesday the Deputy Commissioner gave out that he would hold a meeting of the Hindu *rāises* at his house and invited all of them to the meeting. The *rāises*, who had on the previous day endeavoured with him to suppress the riots and were beaten by the rioters, went to his house. He at once put manacles on them and sent them to prison! Moreover, in spite of the riots of the preceding day, he again permitted the Musalmans to bring beef into the town. He said that the country was under British rule and not under Hindu rule, and therefore the sale of beef in the town could not be stopped. That day the carriage of beef was brought under military guards. The carriage was first escorted by the Musalman soldiers and then by the European soldiers. When the carriage reached the gate of the town, where the Sikh guard was posted, and the European guard began to make over the charge of the carriage to the Sikh guard, the Sikhs objected to allow the carriage to enter the town. The European soldiers threatened the Sikhs. On this the latter at once drew their bayonets and got ready for an encounter. Fortunately the commander of the Sikh regiment suddenly arrived on the spot at this time. He asked the Sikhs what the matter was. They threw their turbans on his feet and told him that they had sold their lives, but not their religion, to the Government. The Government could kill them whenever it pleased, but they would die for the protection of their religion. If this carriage of beef were

allowed to enter the town, they would prevent it from entering the town to the last. Moreover, they said that they were afraid that this would incite all the other Sikh regiments throughout India. The commander of the Sikh regiment was not so stupid and stubborn as the Deputy Commissioner. He was a very intelligent man. He at once loaded the butchers who brought the beef with irons and allowed the Sikhs to bury it underground outside the town. Had he insisted on the importation of beef into the town like the Deputy Commissioner, there would have been a mutiny like that of 1857. We again repeat that it was the Deputy Commissioner who sowed the seed of the quarrel, who watered the seed, and who, when it grew into a tree, made the Hindus and the Musalmans eat its poisonous fruits. He cannot be too severely punished for this.

The *Anjuman-i-Panjāb* of the 27th September severely denounces both the Hindus and Musalmans of Multan for creating the late riots. The editor is of opinion that the Deputy Commissioner did not act wisely in granting the requests of the two factions. He should have foreseen that this would encourage them to make new requests. Neither should the Hindus have been allowed to establish their own mutton shops, nor should the Musalmans have been allowed to bring beef into the town. (The *Oudh Akhbār* of the 1st October also severely takes the Hindus and Musalmans of Multan to task for committing the riots and urges upon them the importance of living in peace.)

Circulation,
425 copies.

The *Kavi Vachan Sudha* of the 26th September expresses great satisfaction at the rumour that the Supreme Government has sanctioned the appointment of a Native Judge to the Allahabad High Court, regards this appointment only as the first fruits of the benefits which Lord Ripon is going to bestow upon the country, and recommends

The appointment of a Native Judge to the Allahabad High Court.

Circulation,
350 copies.

Munshi Jwala Prasad, the Government Pleader at the High Court, for the post.

Circulation,
325 copies.

The *Nasim-i-Agra* of the 30th September says that just

The punishment of Magistrates and police officers who dishonour any accused person through spite.

as the Government is anxious to maintain the honour and prestige of the public servants, it should be anxious to protect the honour and property of the people. The magistrates and the police officers have been invested with large powers. They can dishonour any respectable man, to whom they bear enmity, if they please. It is no uncommon thing for a Magistrate to have an innocent man caned through spite, or for a police officer to seize an innocent person, put manacles on his hands, and send him to Court through the principal streets of the town to await his trial. We do not mean that Magistrates and the police should not be invested with such extensive powers, but that if any officer abuses his power and dishonours any man through malice, he himself should be dishonoured in the same way. If a police officer bears ill-will towards an accused person, loads him with manacles, and takes him to Court, parading him in the streets, through spite, he himself should be loaded with irons and paraded in the streets. If a Magistrate sentences an accused person to imprisonment or to be flogged through spite, he himself should be imprisoned or flogged, as the case may be, for his misconduct. As regards the trial of an officer who is guilty of the offence in question, he should not be tried by an ordinary court of justice, but by a special commission consisting of a high Government officer, a respectable man of the district in which the accused officer committed the offence with which he has been charged, and another man nominated by the plaintiff.

The same paper, referring to the rumour about the appointment of a Native Judge to the Allahabad High Court having been sanctioned by the Government of

The appointment of a Native Judge to the Allahabad High Court.

India, praises Lord Ripon for sanctioning the appointment and remarks that it appears from the *Indian Herald* that the Government has asked the High Court whether a Native Judge should be immediately appointed, or whether the matter should lie over some for time, i. e., until Mr. Justice Oldfield's retirement. In our opinion, says the editor, the appointment should be made as soon as possible.

A correspondent of the same paper complains that for

The periodical transfer of the office establishment at the opium offices in Benares.

the last seven years the sarishtahdars and muharrirs at the Opium Sub-Agencies in the Benares division have not been transferred, and the result is that the Opium Agent had to prosecute many men last year for embezzling public money. Formerly the office establishment at the head-offices and in the mufassil was transferred every year by the Opium Agent. The writer is of opinion that the practice should be revived.

MISCELLANEOUS.

The *Hindi Pradip* (Allahabad) for September states that

A gift of Rs. 100 bestowed upon the proprietor of the *Hindi Pradip* by the Maharana of Udaipur.

the Maharana of Udaipur has given the proprietor of the paper Rs. 100 for its support, and praises him in no measured terms for his generosity.

Circulation,
225 copies.

LIST OF PAPERS EXAMINED.

No.	NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	NAME OF PUBLISHER.	DATE OF PAPER.	DATE OF RECEIPT.	CIRCULATION.
1	<i>Aftab-i-Hind</i>	Jalandhar,	Urdu	Weekly	Barkat Ali	Octr 1st	Octr. 4th	...
2	<i>Aftab-i-Panjab</i>	Lahore	Ditto	Bi-weekly	Divan Buta Singh,	Sept. 26th & 30th,	Sept. 23th & 3rd	...
3	<i>Agra Akhbar</i>	Agra	Ditto	Weekly	Khwaja Yusuf Ali,	28th	Octr. 4th	225 copies.
4	<i>Ahsan-al-Akhbar</i>	Moradabad	Ditto	Ditto	Ali Husain Khan	" 22nd	Sept. 30th	115 "
5	<i>Aina-i-Sikandari</i>	Ditto	Ditto	Ditto	Ahmad Bakhsh	Octr. 1st	Octr. 4th	60 "
6	<i>Ain-ul-Akhbar</i>	Ditto	Ditto	Ditto	Dilawar Ali	Sept. 25th	Sept. 28th	64 "
7	<i>Akhbar-i-Alam</i>	Meerut	Ditto	Ditto	Kanta Prasad	Octr. 1st	Octr. 3rd	140 "
8	<i>Akhbar-i-Am</i>	Lahore	Ditto	Bi-weekly	Mukund Ram	Sept. 28th & 1st	Octr. 2nd & 4th	1,700 "
9	<i>Almal-al-Akhbar</i>	Delhi	Ditto	Weekly	Fakhr-al-din	Octr.	respectively.	80 "
10	<i>Aligarh Institute Gazette.</i>	Aligarh	Urdu-Eng-lish.	Bi-weekly	Golab Rai	27th & 1st, Octr.	Sept. 29th & 3rd	276 copies (including 68 copies taken by Govt.)
11	<i>Anjuman-i-Panjab</i>	Lahore	Ditto	Weekly	Mir Nisar Ali	27th	Octr. 2nd	425 copies (including 200 copies taken by Govt.)
12	<i>Anwar-al-Akhbar</i>	Lucknow,	Urdu	Ditto	Tegh Bahadur	29th	3rd	125 copies.
13	<i>Dahdaba-i-Sikandari</i>	Rampur	Ditto	Ditto	Muhammad Husain,	" 26th	Sept. 28th	410 "
14	<i>Dakki Punch</i>	Lahore	Ditto	Ditto	Husain Ali	"	Octr. 1st	225 "
15	<i>Gurmukhi Akhbar</i>	Ditto	Gurmukhi	Ditto	Gurmukh Singh	" 21st & 28th,	" 4th	300 "
16	<i>Gwalior Gazette</i>	Gwalior	Hindi-Urdu,	Ditto	"	" 25th	1st	...

17	Hindi Pradīp	... Allahabad, Hindi	... Monthly	... Balkrishn Bhat	... For the month of Sept. 29th	...	225	...
18	Jaipur Gazette	... Jaipur ..	... Ditto	... Mahabir Prasad	... Sept. 28th & 1st Oct. 2nd & 4th respectively.	...	188	...
19	Jalwa-i-Tūr	... Meerut ..	... Urdu	... Rae Ganeshi Lal	... Oct. 1st	...	50	...
20	Karamah	... Lucknow,	... Ditto	... Muhammad Yaqub,	... Sept. 26th	...	250	...
21	Kashi Patrika	... Benares ..	... Hindi-Urdu,	... Baleswar Prasad	... " 30th	...	725 copies (including 370 copies taken by Govt.)	...
22	Kani Vachan Sudha,	... Ditto ...	... Hindi	... Chintamani Rao	... 26th	...	350 copies.	...
23	Kayasth Samachar	... Allahabad,	... Urdu	... Sheo Narain	... " 25th	...	250	...
24	Khair Khwakh-i-Oudh,	... Lucknow,	... Ditto	... Khairati Lal	... " 30th	...	20	...
25	Khair Khwakh-i-Pan-jab.	... Gujranwala.	... Ditto	... Brij Lal	... " 25th	...	600	...
26	Koh-i-Nar	... Lahore ..	... Ditto	... Jawwad Ali	... " 28th & 1st Oct. 1st & 4th respectively.	...	490 copies (including 86 copies taken by Govt.)	...
27	Lawrence Gazette	... Meerut ..	... Ditto	... Saiyid Jamil-al-din,	... 27th	...	365 copies.	...
28	Mawar Gazette	... Jodhpur ..	... Hindi-Urdu,	... Gobardhan Das	... " 26th	...	100	...
29	Mashir-i-Qaisar	... Lucknow,	... Urdu	... Ghulam Muhammad	... " 27th	...	200	...
30	Mitra Vids	... Lahore ..	... Hindi	... Mukund Ram	... " 26th	...	250	...
31	Munba-al-Akhdm	... Lucknow,	... Urdu	... Khairati Lal	... " 30th	...	20	...
32	Mutla-i-Nar	... Cawnpore,	... Ditto	... Nabi Bakhsh	... " 28th	...	32	...
33	Naiyar-i-Azam	... Moradabad	... Ditto	... Amjid Ali	... 26th	...	120	...
34	Najmal Akhdar	... Etawah ..	... Ditto	... Ruh-al-Isah Khan	... Oct. 1st	...	200	...
35	Nasim-i-Agra	... Agra ..	... Ditto	... Jamna Das	... Sept. 30th	...	325	...
36	Nasim-i-Hind	... Fatehpur,	... Ditto	... Ambika Prasad	... " 27th	...	106	...
37	Nar Afkdn	... Ludhiana,	... Ditto	... Revd. E. M. Wherry,	... " 29th	...	700	...
38	Nur-al-Akhdar	... Allahabad,	... Ditto	... Roshan Lal	... Oct. 1st	...	120 copies (including 48 copies taken by Govt.)	...

List of papers examined—(concluded).

No.	NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	NAME OF PUBLISHER.	DATE OF PAPER.	DATE OF RECEIPT.	CIRCULATION.
39	<i>Nār-al-Anwar</i>	... Cawnpore,	Urdu	Weekly	Muhammad Yaqub,	Octr. 1st	1881.	337 copies.
40	<i>Oudh Akhbar</i>	.. Lucknow,	Ditto	Daily	Sheo Prasad	Sept. 28th to 4th Octr.	Sept. 28th to 4th Octr., res- pectively.	715 copies (in- cluding 90 copies taken by Govt.)
41	<i>Oudh Punch</i>	.. Ditto	Ditto	Weekly	Sajjad Husain	27th	Octr. 1st	600 copies.
42	<i>Panjabi Akhbar</i>	.. Lahore	Ditto	Bi-weekly	Muhammad Azim	" 21st, 28th, & Octr. 1st.	Sept. 29th & 4th & 4th Octr., respectively.	300 "
43	<i>Patiala Akhbar</i>	.. Patiala	Ditto	Weekly	Rikhi Kesh	" 26th	" 29th	300 "
44	<i>Prince of Wales Gazette.</i>	Meerut	Ditto	Ditto	Rae Ganeshi Lal	" 28th	Octr. 1st	50 "
45	<i>Rafik-i-Am</i>	.. Sialkot	Ditto	Ditto	Divan Ohand	" 29th	3rd	600 "
46	<i>Rahbar-i-Hind</i>	.. Lahore	Ditto	Bi-weekly	Nadir Ali Shah	" 29th & 3rd Octr.	Sept. 30th & 4th Octr., res- pectively.	517 "
47	<i>Rohilkhand Akhbar</i>	.. Moradabad	Ditto	Weekly	Bishan Sarup	" 24th	Octr. 4th	110 "
48	<i>Sabha Kapurthala</i>	.. Kapurthala	Ditto	Ditto	Sharf-al-din	Octr. 1st	" "	...
49	<i>Sadiq-al-Akhbar</i>	.. Bhawalpur	Ditto	Ditto	Abdul Quds	Sept. 29th	" 2nd	455 "
50	<i>Safir-i-Hind</i>	.. Delhi	Ditto	Bi-monthly	Bulaqi Das	" 30th	" 3rd	150 "
51	<i>Sejjan Kirti Sudha- kar.</i>	.. Udaipur	Hindi	Weekly	Banshi Dhar	" 26th	Sept. 30th	225 "

52	Shola-i-Tur	... Cawnpore, Urdu	...	Ditto	...	Baidar Ali	...	27th	...	29th	...	325	..
53	Victoria Paper	... Sialkot ...	...	Tri-weekly	...	Gyan Chand	...	" 24th, 26th, & 29th.	...	" 30th, 30th, & 3rd Octr. respectively.	...	900	..
54	Vritt Dhara	... Dhar ...	...	Weekly	...	Hari Bhaskar	...	" 26th	...	Octr. 2nd	...	125	..

ALLAHABAD, }
The 8th October, 1881.

PRIYA DKS, M.A.,
Govt. Reporter on the Vernacular Press of Upper India.

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